A Sound out of Sion,

From the Holy

MOUNTAIN

Which the Lord is establishing above all the Mountains,

Declaring the salvation of God which is near to be revealed to the captivated Seed that waits for Redemption,

And the Deceit of sinners laid open and witnessed against, who make a profession of God, and yet cannot believe that they can be saved from sin while they live.

By one who doth rejoice in the Lord his Saviour, *William Ames.*

Truly God is good to Israel, even to such as are of a clean heart, Psal. 73.1,

The Law of the Lord is perfect, converting the soul: The Testimony of the Lord is sure, making wise the simple, Psal. 19.7.

But to the wicked God saith, What hast thou to do to declare my Statutes, or that thou shouldest take my Covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee, Psal. 50.16.17

LONDON,

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A Sound out of Sion,

MOURNFUL

BRITISH MUSEUM

LONDON,

A Sound out of Sion, from the holy Mountain which the Lord is establishing above all the Mountains, &c.

ALL you that make a profession of God, and of Christ, try your selves with the Light that sheweth you sin in your Consciences, and see whether you have fellowship with the Father and the Son, 1 *John* 1.3. for all they who have not fellowship with the Father and the Son, are out of the Church of Christ, for his Church is his body, *Col.* 1.18. and he is the Head, and the body hath fellowship with the Head; and he that hath fellowship with the Son, hath fellowship with the Father also; for the Father and the Son is one eternal Power by whom all things were made, *John* 1.1, 2, 3. and he is pure and holy, and they that have unity with him, must be holy as he is holy, 1 *Pet.* 1.15. else there is no unity, 2 *Cor.* 6.14. nor fellowship, for this holy God, (*Mal.* 3.6.) is an unchangeable being, who cannot be reconciled to any thing which is not of himself, because he is holy, pure and immortal; and all other beings that are not one with this pure being, they run into end, 1 *Cor.* 15.28.

Now by the Power of this pure God was all things made that is made, and he made man according to his own Image, (*Gen.* 1.7. and 2.7.) and breathed into him the breath of Life, and he became a living soul: but man went out from that Life in which he was created, and so dyed to that holy Life in him, and so death came to have dominion, and man became alive in sin and unrighteousness, and the Life that God had placed in man, became exiled, and so man came to be estranged from the Life of God, *Eph.* 4.18.

And thus being estranged from the Life of Righteousness, *Gen.* 6.5. was filled with unrighteousness, and the Life and

Power in which he was created, became his Adversary, and man became an Enemy to God, and a habitation of uncleanneſſe.

And from the pure and holy God went forth a Light which lighteth every man that cometh into the World, *John* 1.9. and this Light beareth witneſs in the Conſciences of all mankind, againſt unrighteouſneſs, by which every man knoweth ſin; and this Light is ſet againſt man, to keep him out from the Tree of Life, ſo long as he is in the enmity, leſt he ſhould eat and live, *Gen.*3.24.

And this Light is one with God, for it is the true Light of the Son of God that lighteth every man that cometh into the World, which is the condemnation of the World, and proceedeth from the ſame power by which all things were created; and this is manifeſted in the Conſcience of every man, to lead him out of unrighteouſneſs, which by it is condemned, and to lead into peace with God all thoſe who follow it, *John* 1.12.

And ſo all they who follow this Light, they follow the Son of God, who is made a quickening Spirit, 1 *Cor.* 15.45. and by him comes the Life of Righteouſneſs to be quickened in them, and the unrighteous being to be deſtroyed and caſt out; For this Light condemns all unrighteouſneſs, and they who follow it, walk in the croſs to the unrighteous luſts and deſires which moveth in the fleſh, and is obedient to the Light by which they are condemned; and ſo the unrighteous Power comes to be crucified, and the power in which man was created, comes to be quickned, and ſo the ſecond *Adam* comes to be known, who is made a quickening ſpirit, and doth reconcile to God through the death of the croſs, *Col.*1.21. every one that believeth in him, & keepeth his commandments, and in them cometh the pure life of God to be raiſed, by which Life puriſication is wrought, and man is brought into unity with God, the enmity being ſlain in man through the obedience of the Croſs, *Eph.*2.16. here comes the pure Life to have dominion in man, and man becomes the Temple of the holy God, *Eph.*2.21. and this is redemption: For man being obedient to the luſts and motions of the fleſh, he became the ſervant of ſin, and ſo was free from righteouſneſs, *Rom.* 6.20. for righteouſneſs

ouſneſs is in bondage in him, and unrighteouſneſs bears rule, and this is the captivity of *Jacob*; for the life of righteouſneſs being loſt, there is nothing brought forth but unrighteouſneſs, and the pure Seed of God that beareth witneſs in the Conſcience against unrighteouſneſs, is kept in priſon; and although it cryes, there is none that anſwers nor obeyeth it, but the luſts and deſires which lead to lying, ſwearing, drunkenneſs, covetouſneſs, idolatry, and all wickedneſs, hate, malice, envy, murder, witchcraft, and ſuch like, is obeyed and followed; and here are all men in the enmity, which is againſt God, *Eph.* 2. 3. and are the heirs of wrath and condemnation: And this is the unhappy ſtate, for there is no other unhappineſs, then to have the pure God to an Enemy; and ſo to be an heir of his wrath; and he is an Enemy to all impurity; and they that act impurity, are in the enmity againſt him; *Col.* 1. 21.

Therefore hath he given his Son a Light in the World, and hath lighted every man that cometh into the World, to ſeek and to ſave that which was loſt, *Luke* 19. 10. Purity is loſt, Holineſs is loſt, Righteouſneſs is loſt, the knowledge of God is loſt, peace with God is loſt: Now they that turn to the Light, they turn to the Son in whom the Father is well-pleaſed, *Matt.* 3. 17. who hath long ſought man who is loſt from it, and hath convinced of ſin in the Conſcience, and hath ſought to lead out of ſin into righteouſneſs, that it which was loſt might be found and ſaved.

Now every one that turneth to the Son, the Light which ſeeketh in the Conſcience, they come to find that which was loſt, and to be found of it, who have been loſt from it, and come to know holineſſe, and righteouſneſſe, and peace, and knowledge of God brought forth in them; and here comes the Life of God which was loſt, and from which they were loſt, they being without it, to be redeemed in them, and ſo that which was loſt, comes to be found and ſaved, and the Life of unrighteouſneſs which was exalted in man above all that is of God, comes to be deſtroyed, and here comes the lofty to be caſt down, and him of low degree to be exalted, *Luke* 1. 52. and here comes man to be brought into happineſs, for as there is no other unhappineſs but in the loſſe of that pure life in which man was created, and ſo the loſſe of the friendſhip, unity, knowledge and peace of God; even ſo, there is

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no other happiness then the finding and the enjoying of that which was lost; for as by the losing of that pure life, all men are out of Covenant with God, so no man is brought in Covenant with God, until that be found which was lost, so that being found which was lost, here comes the glorious Church to be redeemed, that is without spot or wrinkle, or any such thing, *Eph.* 5. 27. of which Christ is the Head, with whom God is one; and in that pure Life have they fellowship with God, and he with them, and so they are one in Christ who lighteth every man that cometh into the World, as he is one with the Father; and this is the unity and fellowship of the Church of Christ.

Now all you that profess God and Christ, and say you do hope to be saved by Christ, and yet are condemned by his Light in your Consciences; tell me, What is the ground of your hope, seeing the measure of God in your Consciences condemns you, with whom God is one? By whom then do you think to be justified, seeing Christ condemns you? for he is the true Light that lighteth every man that cometh into the World, and by him is all unrighteousness in the World condemned, *John* 3. 19. and he cannot be reconciled to any unrighteous being, because he is one with the Father, therefore hath the Father committed all Judgment unto him *John* 5. 22. because he judgeth righteously, & he is unchangeable; & therefore if he condemn you now for sin, do not think that he will justifie you hereafter, except you forsake your sin, that so the purity of his Life may be brought forth in you, and so you come to be transformed into his Image, *Heb.* 1. 3. who is the glory of the incorruptible God; for holiness hath no union with unholiness, 2 *Cor.* 6. 14. nor purity with impurity, nor light with darkness, and therefore the holy eternal God being unchangeable, the change must be wrought in you who are unholy, by the saving Grace of God which hath appeared unto you all, *Tit.* 2. 11. which is the Light that condemneth sin in the Conscience, if ever you come to have unity with him.

And all they who obey the Light with which they are enlightened, they come to find Christ to be the Minister of righteousness, *Isa.* 32. 1. administring the righteous Judgements of God upon the unrighteous nature, and so comes all that in man that would not

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have him to reign, to be slain by him; and so he contends (who is the Life and Power in the which man was created) to have dominion in man over all, who is God blessed for ever.

Now all you that say, Though you are sinners, yet you hope to be saved, because God is merciful and ready to forgive sin, and with this hope do comfort your selves, and do not seek to depart from sin, neither do you believe that you can be freed from sin, I tell you, your hope shall perish at the appearing of the God of *Jacob*; for how can you be saved by the mercy of God, when you refuse to receive it? For this is the mercy of God, That he hath given his Son a Light in the World, that all they who receive him, might receive power to become the sons of God *Joh.* 1.12. by which Power they are redeemed from sin, and made heirs of Eternal Life; and no sinner is heir of Eternal Life, but he that sinneth, is condemned in his Conscience by the Light of Christ which God in mercy hath given to save from sin all that receive him. Now this Light lets you see that you should not lye, swear, steal, defraud, or speak evilly, *&c.* but you forsake the motions of the Light, and do follow the motions of Satan, which moves you to act unrighteousness, and so you refuse the mercy and saving-Grace of God, and you chuse to obey the motions of Satan, which lead to act unrighteousness, and yet you lean upon the Lord, and say you hope he will be merciful to forgive you your sins, although you hate to obey his mercy in whom forgiveness of sins is received*; And thus your hope is the hope of the hypocrite, and shall perish, for he that hath the true hope, purifies himself as God is pure, 1 *John* 3.3. but you believe you cannot be made pure, and so you are reprobate to that Faith which purifies the heart, and gives victory over the World, 1 *John* 5.4.

* *And therefore the mercy of God condemns you, because you will not receive it, nor obey it.*

And therefore all you who do hope to be saved by your Faith, and yet do live in sin and unrighteousness, and have not so much Faith as to believe that you shall ever be freed from unrighteousness while you live (because the way of Truth you know not) what Faith is that which you trust in, seeing it is the just that liveth by Faith, *Heb.* 10.28. and you are unjust? Is not your Faith without

your works, *James* 2.20. and so dead, seeing that you believe that your Faith hath not so much power to work that in you which was wrought in the Saints of old by their Faith; which works were these, *Acts* 15.9 By Faith were their hearts purified, *Rom.* 5.1. By Faith were they justified, and had peace with God; and their Faith gave them victory over the World; and this you believe you cannot attain unto while you live; and have you now not good reason to question your Faith, seeing it worketh not the same effects which was wrought in them who had the true Faith? Doth it not appear that your Faith is not the same Faith which they had, by which they were justified, 2 *Cor.* 1.12. and did receive in the testimony of their Conscience, that they had walked before God uprightly and holily, seeing that the same Light condemneth you in your consciences, which justified them, and you do believe you shall not be justified before God in your Consciences while you live.

Now if you have Faith without Works, do you think that Faith will save you, except the Works of Faith be brought forth in you? *Jam.* 2.19. And is not the Devils Faith so good as yours, who doth believe and tremble before the just Judgments of God *? But you having not so much feeling, do harden your selves against Judgment, and doth comfort your selves in your disobedience.

** Because of his disobedience.*

And yet will you say you serve the Lord, although you have given your selves over to serve Satan? For sin is a Work of the Devil, and where the Works are brought forth, there is the Worker; and you do believe you cannot be freed from sin, and have you not then given your selves over to obey Satan, *Rom.* 6.17. and his servants you are to whom you obey, and therefore when Satan moves you to commit sin, you obey him, because you believe you cannot do otherwise; and so your Faith is so far from purifying your hearts, that it leads you into impurity: And although you are convinced by the Light of God in your Consciences, that you should not sin, yet you believe not in the Light (which if you did, it would purifie your hearts) but you do believe and follow him who leads you to commit sin, and you do not believe that that of God which con-

convinceth you that you should not sin, is able to deliver you from sin*; and so you are the unbelievers who make God a lyar, in not believing the testimony which he hath given of his Son, 1 *John* 5.10.

* *And therefore you follow it not, but reject it, and so you despise the Grace of God.*

And so to the righteousness of God are you disobedient, you being the servants of sin; for you cannot serve two Masters, if you are servants of sin, you are free from righteousness, *Rom.* 6.20. and are not the servants of Christ; for he is not the Minister of sin, *Gal.* 2.17. but you serve Satan who is the Author of sin, and your Faith leads you no further than to serve him; and therefore that cannot be the Faith which gives peace with God; for there is no peace from God to the wicked, *Isa.* 48.22. much less to those who believe they shall never be made righteous; and so hath made a Covenant with death and Hell, to commit sin so long as you live; you are not those who do wait for the Saviour to save you from sin, but do comfort your selves with your vain imaginations, and being ignorant of the righteousness of God which is made manifest in all those who believe in the Light, to take away sin. You think to be saved by your own righteousnesse, in making a profession from the words of the holy men of God, although you are unholy, and you do believe you shall never be made holy while you live; and so you make likenesses, and bow down to them, although the Scripture which you profesle, saith, *Thou shalt not make to thy self any likeness of any thing that is in Heaven above, or in the Earth beneath, nor in the waters under the Earth*, Exod. 20.4. but you being ignorant of the substance, have nothing but the likeneſſe, which you bow unto, and say Christ hath commanded you so to do, when you have neither heard his voice, nor seen his shape; but that which you have, you have gathered into your imaginations by reading the Scripture, and do endeavour to get into a form of godlineſſe, but the Power you never look for while you live; for they that have the power of godliness, by it are they redeemed from sin, but you believe that cannot be in this life; and thus are you strangers to the life of Saints,

And yet you will own the Name of Christians, and say you are baptized in his Name, although you believe you shall never be partakers of his Life while you live. And so it appears that your Baptism is not the Baptism of Christ; for as many as are baptized into Christ, are baptized into his death, and are made partakers of the resurrection of his Life, and are made free from sin, *Rom.*6.3,7. but your Baptism cannot free from sin; for we see drunkards, swearers, lyars, thieves, murderers, and such like who are baptized with your baptism, and yet remain so; and therefore it is an abomination to God, and it is a likeness which the Lord forbids, who saith, *Thou shalt not make any likeness*; and this you have, but the substance you never look for while you live; and so your hearts being not circumcised by the circumcision of Christ, in putting off the body of the sins of the flesh, you cannot understand the things of God, because you are not buried with him in baptism.

And yet will you boast of the Lord's Table, although you believe you shall never be freed from the Table of Devils while you live; for you believe you cannot be freed from sin, and he that committeth sin, is partaker with Satan; and he that takes part with Satan, is God's Enemy, and is shut out from the Lord's Table. And then you take Bread and Wine, and eat and drink it, and call that the Lord's Supper, and say he did so with his Apostles the same night that he was betrayed; and this is false; for that Bread which he gave his Disciples, was his Body, (*John*6.51. *Matth.*26.26,27,28. *Mark* 14.22,23, 24 *Luke* 22.19,20. 1 *Cor.* 11.23,24.) which you are ignorant of, who call outward Bread and Wine the Lord's Supper, for that is not his Body: And Christ said, *The Bread that I will give you, is my flesh.* And when the time drew near that he should go to the Father, he brake that bread, and gave it them, and said, *Take, eat, this is my body*; and after they had eaten, he took the Cup, and gave it them, and said, *Drink ye all of it, this is my Blood which is shed for many for the remission of sins*: And this was the same that *Paul* did administer to the *Corinthians*; and the Cup of blessing was the communion of the blood of Christ; and the bread which they did break, was the communion

munion of the body of Christ, and this did God ordain; but yours is a likeneſs which God is againſt, and it muſt be deſtroyed.

And becauſe you read in Scripture, that the holy men of God did ſing becauſe the Lord had redeemed them; therefore you who are unholy, have made ſongs of their words, and you ſing, who never know what Redemption was. *Moſes* and the children of *Iſrael* did ſing becauſe the Lord had redeemed them out of the hands of *Pharoah*, *Exod.* 15. and that which they ſpoke in their ſong, in them was truth; but if you ſing their words, and are not partakers of their deliverance, are you not lyars. *Deborah* and *Barack* ſung, *Judg.* 5. becauſe the Lord had delivered them, and had deſtroyed the Enemies of *Iſrael*: But what rule is this for you to ſing, who cannot believe that ſin (which is *Iſraels* Enemy) can be deſtroyed in you while you live; and they that were redeemed unto God out of Kindreds, Tongues and Nations, (*Rev.* 14. 3. & 15. 3.) ſung a new ſong, the ſong of *Moſes* the ſervant of God, and the ſong of the Lamb, becauſe they were redeemed by him; but what cauſe have you to ſing, who are ſtrangers to this redemption? and the Apoſtle ſaid, *Be not overcome with Wine, but be filled with the Spirit, ſpeaking to your ſelves in Pſalms and Hymns, and ſpiritual ſongs, making melody in your hearts unto God*, Eph. 5. 18, 19. But what melody is there in your hearts unto God, who are ſtrangers to his Spirit, and are filled with exceſs of the Wine of the Fornication of the Whore, with which all Nations are become drunk, and do believe you cannot be cleanſed from it while you live. *David* when he was delivered, and did keep the ways of the Lord, and had not wickedly departed from his God, 2 *Sam.* 22. 22, 23. he declared the wonderful Works of God, and did ſing to the glory of his Name; and you have made ſongs of his words, who depart from God daily, and do believe you cannot keep the ways of the Lord; and is not this hypocriſie, to profeſs the words of them who were holy, ſeeing you are unholy, and ſtrangers to their Life?

And thus all your ſinging, and all your prayers, and all your Ordinances are an abomination to God, becauſe they

are wrought by that nature which is not subject to the Law of God, neither indeed can be, and your hearts are polluted with uncleanneſs, and you are not obedient to the righteouſneſſe of God, Chriſt Jeſus the Light of the World, that lighteth every man that cometh into the World, which convinceth you of ſin in your conſciences, and beareth witneſſe for God againſt your unrighteouſneſſe: This is he who God hath given to be his ſalvation to the ends of the Earth, *Iſa.* 49. 6. And becauſe you do not obey this Teacher near you; therefore you are not ſaved, but you wander up and down (many of you) from Mountain to Hill to ſeek a covering, but nothing can cover you from his preſence; for he is near that condemns you, and then how can you be juſtified? For they who are not in him, and he in them, cannot be juſtified before God.

And you follow the teachings of men whoſe minds are corrupt, who withſtand the Truth as *Jannes* and *Jambres* withſtood *Moſes*, 2 *Tim.* 3. who creep into Houſes, and lead ſilly women captive, who are laden with ſin, and led away with divers luſts, always learning but never able to come to the knowledge of the Truth. Now all you who are led captive under their traditions and ordinances which they teach, ſome for filthy lucre, others out of pride being puffed up with knowledge in the Letter, are you not thoſe whom the Apoſtle ſpeaks of, who are laden with ſin? and are you not led away with divers luſts? and after you have learned twenty, thirty, forty or fifty years, do you know any more of God than when you firſt began? but ſtill you remain ſerving your luſts, until you are taken away from the Earth.

And if any come to witneſſe redemption through Jeſus Chriſt, and do declare againſt your evil deeds, then are you thoſe who are enraged, and cries out, Theſe are the ſeducers, when you your ſelves are ſinners, and ſo are ſeduced; for there is no other ſeducing then to commit ſin, and all ſinners are ſeduced; and yet you ſay of thoſe who witneſſe Chriſt in them redeeming from ſin, theſe are the falſe Prophets that ſhould come in ſheeps cloathing, for we do not believe (ſay you) that any can be freed from ſin while he lives; and herein you manifeſt your ſelves to be the falſe Prophets you ſpeak of; for

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you cover your ſelves with the Lambs wool, and with a profeſſion thereof; but you are ſo far from being partaker of his Life, that you believe you cannot attain unto it; for where the Lamb of God is made manifeſt, he taketh away ſin; but where ſin hath dominion, there is the Lamb of God ſlain, and you do believe ſin muſt have dominion in you while you live, and then are you not the Wolves who devoureth the Lambs, and yet clothe your ſelves with the Wool, making a profeſſion of Chriſt, and yet are Enemies to his Life, for there is no other enmity againſt God, but ſin; and there is nothing that condemns ſin but Chriſt, who lighteth every man that cometh into the World; for the Father hath committed all Judgement unto him, for he judgeth righteouſly, he will not condemn the righteous, neither will he juſtifie the ſinner in his ſin, but every one who departeth from ſin, and taketh up his Croſſe and followeth him through death, he will in no wiſe caſt off.

But all you who think to be juſtified becauſe of your outward profeſſion, outward Baptiſm, outward Supper, outward ſinging, outward praying, and yet your inward parts polnted with ſin; you ſtink in the noſtrils of God becauſe of your hypocriſie, to profeſs the words of thoſe who were holy, while you are unholy; for God deſireth truth in the inward parts, *Pſal.*51.6. and without holineſs none can ſee God; *Heb.*12.14. but you are ſo far from having truth and holineſs in the inward parts, that you believe it cannot be attained to; and ſo all your profeſſion is no more than that which the *Jews* had, who crucified the Lord of Life; for they profeſſed the words of the holy men of God, and ſo do you; but truth and holineſs in the inward parts had they not, neither have you; and he who was the true light that lighteth every man that cometh into the World, did they crucifie, and ſo do you; for with your ſins you croſs the true Light which convinceth you of ſin, and ſo did they; and this is the reaſon that truth and holineſs is not brought forth in your inward parts.

And thus all the Works by which you think to be juſtified in your profeſſion, are dead Works, they being wrought by that nature which cruciſies the Life in whoſe Works God is well-pleaſed, and to repentance from dead Works are you not

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come, but in your dead Works do think to be justified, and therefore are you so ignorant of the Works of Eternal Life which are wrought in all that are justified by Christ Jesus, who is the Life eternal, and worketh in all that receive him to will and to do, *Phil.*2,13. in whose Works the Father is well-pleased; and by the power of his working in us, are we redeemed from the power of Satan, and are made to rejoice in the Lord our Saviour.

And therefore cease from all false Teachers, who cry peace peace, where there is no peace, *Jer.*6.14. and tell you, you shall be justified, although in your Consciences you are condemned; these are the false Teachers who are against Christ, and they preach peace to such whom Christ Jesus condemns by his Light with which he hath lighted every man; but against such who are redeemed by Christ, and do witnesse them so be lyars, they prepare war: And they perswade you that you cannot be saved from sin while you live. And thus they deny the Power of God to save from sin, and would perswade you that the Lord's hand is shortned that it cannot save: And thus they delude you until the measure of your iniquity is full, and then you must receive a reward according to your works, Wrath, Tribulation and Anguish upon every soul of man that doth evil.

But if you turn to the Light with which you are lighted, you turn to the true Teacher which will alwayes be present with you to lead you into the pathes of righteousnes, where is peace eternal, and rejoicing in the Testimony of your consciences, 2 *Cor.*1,12. and the Law of God will be written in your hearts, *Heb.*10.16. by which sin will be condemned in your flesh, 1 *Pet.*4.6. and there will the power of God be manifest to destroy sin; and thus you will receive the pure water, (*Heb.*10.22.) which purifieth from sin; and this is obtained in obeying the Light with which you are lighted; for that is truth, and is no lye, and it manifesteth the thoughts and intents of the heart; and therefore they who receive it, need not that any man teach them, for they are taught by the anointing, 1 *John* 2.27. and they need not to teach one another, saying, Know the Lord, (*Jereremiah* 31:34.) for they following

following the Light, do come to find the Law in their hearts, and the Spirit of God in their inward parts, by which they know God from the leaſt to the greateſt; and he that knoweth not this condition, but remains learning of men, ſuch a one is a ſtranger to the New Covenant.

Given forth for the Seeds ſake, who groan for redemption, by one who deſires that righteouſneſſe may be eſtabliſhed,

William Ames.

THE END.